

A
S E R M O N,

P R E A C H E D

On SUNDAY, April, 1742,

B E F O R E T H E

U N I V E R S I T Y O F O X F O R D.

“Awake thou that sleepest, and arise from the dead, and
“Christ shall give thee light.” EPHESIANS V. 14.

L O N D O N:

P R I N T E D 1742 ; — R E - P R I N T E D 1793:

ADVERTISEMENT.

THIS Sermon having been preached at that great SEMINARY of learning, and Nursery for Clergymen, THE UNIVERSITY OF OXFORD, will sufficiently apologize for its being particularly recommend to the members of the established Church : And as the editors believe that there is nothing contained in it but what is *purely* scriptural, they hope it will prove acceptable to all sects and parties, and therefore earnestly request of every person, into whose hands it may fall,

1st, THAT they will give it a serious and attentive reading.

2^{dly}, THAT they will devoutly pray to HIM who giveth wisdom to all that ask it (*James* i. 5.), that HE will assist them in understanding it.

3^{dly}, THAT they will immediately put in practice whatever they learn from it ; as there is very little hope of that person's closing in with religion to-morrow, who refuses to do it to-day.

S E R M O N.

ON EPHESIANS v. 14.

Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

IN discoursing on these words, I shall, with the help of God,
I. Describe the sleepers to whom they are spoken.

II. Enforce the exhortation, Awake, thou that sleepest, and arise from the dead. And,

III. Explain the promise to such as do awake and arise; Christ shall give the light.

I. 1. And, first, as to the sleepers here spoken to. By sleep is signified the natural state of man; that deep sleep of the soul, into which the sin of Adam hath cast all who spring from his loins: that supineness, indolence, and stupidity; that insensibility of his real condition, wherein every man comes into the world, and continues till the voice of God awakes him.

2. Now they that sleep, sleep in the night. The state of nature is a state of utter darkness: a state wherein darkness covers the earth, and gross darkness the people. The poor unawakened sinner; how much knowledge soever he may have as to other things, has no knowledge of himself: in this respect he knoweth nothing yet as he ought to know. He knows not that he is a fallen spirit, whose only business in this present world is to recover from his fall, to regain that image of God wherein he was created. He sees no necessity for the one thing needful, even that inward universal change, that birth from above, (figured out by baptism), which is the beginning of that total renovation, that sanctification of spirit, soul, and body, without which no man shall see the Lord.

3. Full of all diseases as he is, he fancies himself in perfect health; fast bound in misery and iron, he dreams that he is happy and at liberty. He says, Peace, peace, while the devil, as a strong man armed, is in full possession of his soul. He sleeps on still, and takes his rest, though hell is moved from beneath to meet him; though the pit, from whence there is no return, hath opened its mouth to swallow him up. A fire is kindled around him, yet he knoweth it not; yea, it burns him, yet he lays it not to heart.

4. By one who sleeps, we are therefore to understand (and would to God we might all understand it!) a sinner satisfied in his sins; contented to remain in his fallen state, to live and die without the image of God; one who is ignorant both of his disease, and of the only remedy for it; one who never was warned, or never regarded the warning voice of God, to flee from the wrath to come: One that never yet saw he

was in danger of hell-fire, or cried in the earnestness of his soul, What must I do to be saved?

5. If this sleeper be not outwardly vicious, his sleep is usually the deepest of all: whether he be of the Laodicean spirit, neither cold nor hot, but a quiet, rational, inoffensive, good-natured professor of the religion of his fathers: or whether he be zealous and orthodox, and after the strictest sect of our religion lives a Pharisee; that is, according to the scriptural account, one that justifies himself: one that labours to establish his own righteousness, as the ground of his acceptance with God.

6. This is he, who having the form of godliness, denies the power thereof; yea, and probably reviles it wheresoever it is found, as mere extravagance and delusion. Mean while, the wretched self-deceiver thanks God that he is not as other men are; adulterers, unjust, extortioners: no, he doth no wrong to any man. He fasts twice in the week, uses all the means of grace, is constant at church and sacrament; yea, and gives tythes of all that he hath, does all the good that he can; touching the righteousness of the law, he is blameless: he wants nothing of godliness, but the power; nothing of religion, but the spirit; nothing of Christianity, but the truth and the life!

7. But know ye not, that however highly esteemed among men such a Christian as this may be, he is an abomination in the sight of God, and an heir of every wo, which the Son of God, yesterday, to-day, and for ever, denounces against Scribes and Pharisees, hypocrites! He hath made clean the outside of the cup and the platter, but within is full of all filthiness. An evil disease cleaveth still unto him; so that his inward parts are very wickedness. Our Lord fitly compares him to a painted sepulchre, which appears beautiful without; but nevertheless is full of dead men's bones, and of all uncleanness. The bones indeed are no longer dry; the sinews and the flesh are come upon them, and the skin covers them above: but there is no breath in them, no Spirit of the living God. And if any man have not the Spirit of Christ, he is none of his. Ye are Christ's, if so be that the Spirit of God dwell in you; but if not, God knoweth that ye abide in death, even until now.

8. This is another character of the sleeper here spoken to. He abides in death, tho' he knows it not. He is dead unto God, dead in trespasses and sins. For, to be carnally minded, is death. Even as it is written, by one man sin entered into the world, and death by sin: and so death passed upon all men, not only temporal death, but likewise spiritual and eternal.— In the day thou eatest (said God to Adam) thou shalt surely

die ; not bodily (unless as he then became mortal), but spiritually ; thou shalt lose the life of thy soul ; thou shalt die to God, shall be separated from him thy essential life and happiness.

9. Thus, first, was dissolved the vital union of our soul with God ; inasmuch that in the midst of natural life we are now in spiritual death. And herein we remain, till the second Adam becomes a quickening spirit to us ; till he raises the dead, the dead in sin, in pleasure, riches, honours. But before any dead soul can live, he hears (he hearkens to) the voice of the Son of God ; he is made sensible of his lost estate, and receives the sentence of death in himself. He knows himself to be dead while he liveth, dead to God and all the things of God ; having no more power to perform the actions of a living Christian, than a dead body to perform the functions of a living man.

10. And most certain it is, that one dead in sin, has not senses exercised to discern spiritual good and evil ; having eyes, he sees not ; he hath ears, and hears not. He doth not taste and see that the Lord is gracious. He hath not seen God at any time, nor heard his voice, nor handled the word of life. In vain is the name of Jesus like ointment poured forth, and all his garments smell of myrrh, aloes, and cassia. The soul that sleepeth in death, hath no preception of any objects of this kind. His heart is past feeling, and understandeth none of these things.

11. And hence, having no spiritual senses, no inlets of spiritual knowledge, the natural man receiveth not the things of the Spirit of God ; nay, he is so far from receiving them, that whatsoever is spiritually discerned, is mere foolishness unto him. He is not content with being utterly ignorant of spiritual things, but he denies the very existence of them.—And spiritual sensation itself is to him the foolishness of folly. How, saith he, can these things be ? How can any man know he is alive to God ? Even as you know, that your body is now alive. Faith is the life of the soul ; and if ye have this life abiding in you, ye want no mark to evidence it to yourself, but that divine consciousness, that witness of God, which is more, and greater, than ten thousand human witnesses.

12. If he doth not now bear witness with thy spirit, that thou art a child of God ; O that he might convince thee, thou poor unawakened sinner, by his demonstration and power, that thou art a child of the devil ! O, that as I prophesy, there might now be a noise and a shaking, and may the bones come together, bone to his bone ! Then come from the four winds, O Breath, and breathe on these slain that they may live ! and do not ye harden your hearts, and resist the Holy Ghost, who

even now is come to convince you of sin, because you believe not on the name of the only-begotten Son of God.

II. 1. Wherefore, Awake, thou that sleepest, and arise from the dead. God calleth thee now by my mouth; and bids thee know thyself, thou fallen spirit, thy true state, and only concern below. What meanest thou, O sleeper! Arise! call upon thy God, if so be thy God will think upon thee, that thou perish not. A mighty tempest is stirred up round about thee, and thou art sinking into the depths of perdition, the gulph of God's judgment. If thou wouldst escape them, cast thyself into them. Judge thyself, and thou shalt not be judged of the Lord.

2. Awake, awake! stand up this moment, lest thou drink of the Lord's hand the cup of his fury; stir up thyself to lay hold on the Lord, the Lord thy righteousness, mighty to save! Shake thyself from the dust. At least, let the earthquake of God's threatenings shake thee. Awake, and cry out with the trembling gaoler, What must I do to be saved? And never rest, till thou believest on the Lord Jesus, with a faith which is his gift by the operation of his Spirit.

3. If I speak to any one of you more than to another, it is to thee, who thinkest thyself unconcerned in this exhortation. I have a message from God unto thee: In his name I warn thee to flee from the wrath to come. Thou unholy soul, see thy picture in condemned Peter, lying in the dark dungeon, between the soldiers, bound with two chains, the keepers before the door keeping the prison. The night is far spent, the morning is at hand, when thou art to be brought forth to execution. And in these dreadful circumstances, thou art fast asleep; thou art fast asleep in the devil's arms, on the brink of the pit, in the jaws of everlasting destruction.

4. O may the angel of the Lord come unto thee, and the light shine into thy prison! And mayest thou feel the stroke of an almighty hand, raising thee with, "Arise up quickly, gird thyself, and bind on thy sandals, cast thy garment about thee, and follow me!"

5. Awake, thou everlasting spirit, out of thy dream of worldly happiness. Did not God create thee for himself? Then thou canst not rest, till thou retest in him. Return, thou wanderer. Fly back to thy ark. This is not thy home. Think not of building tabernacles here. Thou art but a stranger, a sojourner upon earth; a creature of a day, but just launching out into an unchangeable state. Make haste, eternity is at hand. Eternity depends on this moment; an eternity of happiness, or an eternity of misery!

6. In what state is thy soul? Was God, while I am yet speaking, to require it of thee, art thou ready to meet death

and judgment ! Canst thou stand in his sight, who is of purer eyes than to behold iniquity ? Art thou meet to be a partaker of the inheritance of the saints in light ? Hast thou fought the good fight, and kept the faith ? Hast thou secured the one thing needful ? Hast thou recovered the image of God, even righteousness and true holiness ? Hast thou put off the old man and put on the new ? Art thou clothed upon with Christ ?

7. Hast thou oil in thy lamp ? Grace in thy heart ? Dost thou love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength ? Is that mind in thee, which was also in Christ Jesus ? Art thou a Christian indeed, that is, a new creature ? Are old things past away, and all things become new ?

8. Art thou a partaker of the divine nature ? Knowest thou not, that Christ is in thee, except thou be a reprobate ? Knowest thou that God dwelleth in thee, and thou in God, by his Spirit which he hath given thee ? Knowest thou not, that thy body is the temple of the Holy Ghost, which thou hast of God ? Hast thou the witness in thyself ? The earnest of thine inheritance ? Art thou sealed by that Spirit of promise unto the day of redemption ? Hast thou received the Holy Ghost ?—Or dost thou start at the question, not knowing whether there be any Holy Ghost ?

9. If it offends thee, be thou assured that thou neither art a Christian, nor desirest to be one. Nay, thy very prayer is turned into sin ; and thou hast solemnly mocked God this very day, by praying for the inspiration of the Holy Spirit, when thou didst not believe, there was any such things to be received.

10. Yet, on the authority of God's word and our own church, I must repeat the question ; Hast thou received the Holy Ghost ? If thou hast not, thou art not yet a Christian : for a Christian is a man that is anointed with the Holy Ghost and with power ! Thou art not yet made a partaker of pure religion, and undefiled. Dost thou know what religion is ? That it is a participation of the divine nature : the life of God in the soul of man : Christ formed in thee, the hope of glory ; happiness and holiness ; heaven begun upon earth : a kingdom of God within thee ; not meat and drink : no outward thing ; but righteousness, and peace, and joy in the Holy Ghost ? An everlasting kingdom brought into the soul : a peace of God that passeth all understanding : a joy unspeakable and full of glory ?

11. Knowest thou, that in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love ; but a new creation ? Seest thou the necessity of that inward change, that spiritual birth, that life from the dead, that holiness ? And art thou thoroughly convinced, that without it no man shall see the Lord ? Art thou labouring after it ?

Giving all diligence to make thy calling and election sure ? Working out thy salvation with fear and trembling ? Agonizing to enter in at the strait gate ? Art thou in earnest about thy soul ? and canst thou tell the Searcher of Hearts, Thou, O God, art the thing that I long for ! Lord, thou knowest all things, Thou knowest that I would love thee ?

12. Thou hopest to be saved—but what reason hast thou to give of the hope that is in thee ? Is it because thou hast done no harm ? Or, because thou hast done much good. Or, because thou art not like other men ; but wise, or learned, or honest, and morally good ? Esteemed of men, or of a fair reputation ? Alas ! all this will never bring thee to God. It is, in his account, lighter than vanity. Dost thou know Jesus Christ whom he hath sent ? Hath he taught thee, that by grace we are saved thro' faith ; and that not of ourselves ; it is the gift of God : not of works, lest any man should boast ? Hast thou received the faithful saying, as the whole foundation of thy hope, that Jesus Christ came into the world to save sinners ! Hast thou learnt what that meaneth, I came not to call the righteous, but sinners to repentance ? I am not sent but to the lost sheep ? Art thou (he that heareth, let him understand !) lost, dead ? Damned already ? Dost thou know thy deserts ? Dost thou feel thy wants ? Art thou poor in spirit ? Mourning for God, and refusing to be comforted ? Is the prodigal come to himself, and well content to be therefore thought beside himself by those who are still feeding upon the husks which he had left ? Art thou willing to live godly in Christ Jesus ? And dost thou therefore suffer persecution ? Do men say all manner of evil against thee falsely for the Son of man's sake ?

13. O that in all these questions ye may hear the voice that wakes the dead, and feel that hammer of the word, which breaketh the rock in pieces !—If ye will hear his voice to-day, while it is called to-day, harden not your hearts. Now awake, thou that sleepest in spiritual death, that thou sleep not in death eternal ! Feel thy lost estate, and arise from the dead. Leave thine old companions in sin and death. Follow thou Jesus, and let the dead bury their dead. Save thyself from this untoward generation. Come out from among them, and be thou separate, and touch not the unclean thing, and the Lord shall receive thee, Christ shall give the light.

III. 1. This promise I come, lastly, to explain. And how encouraging a consideration is this, that whatsoever thou art who obeyest his call, thou canst not seek his face in vain ! If thou even now awakest, and arise from the dead, he hath bound himself to give thee light. The Lord shall give thee grace and glory ; the sight of his grace here, and the light

of his glory, when thou receivest the crown that fadeth not away. Thy light shall break forth as the morning, and thy darkness be as the noon-day. God who commanded the light to shine out of darkness, shall shine into thy heart, to give thee the light of the knowledge of the glory of God, in the face of Jesus Christ. On them that fear the Lord, shall the Sun of Righteousness arise with healing in his wings. And in that day it shall be said unto thee, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for Christ shall reveal himself in thee: and he is the true Light.

2. God is the Light, and will give himself to every awakened sinner that waiteth for him: and thou shalt then be the temple of the living God, and Christ shall dwell in thy heart by faith; and being rooted and grounded in love, thou shalt be able to comprehend with all saints, what is the breadth, and length, and depth, and height of all that love of Christ which passeth knowledge, that thou mayest be filled with all the fulness of God.

3. Ye see your calling brethren. We are called to be an habitation of God through his Spirit: and through his Spirit dwelling in us, to be saints here, and partakers of the inheritance of the saints in light. So exceeding great are the promises which are given to us, actually given unto us who believe. For by faith we receive not the spirit of the world, but the Spirit which is of God, the sum of all the promises, that we may know the things that are freely given to us of God.

4. The Spirit of Christ is that great gift of God, which at sundry times, and in divers manners he hath promised to man, and hath fully bestowed since the time that Christ was glorified. Those promises before made to the fathers, he hath thus fulfilled; I will put my Spirit within you, and cause you to walk in my statutes (*Ezek. xxxvi. 27.*) I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring, (*Isaiah xlv. 3.*)

5. Ye may be all living witnesses of these things: of remission of sins, and the gift of the Holy Ghost. If thou canst believe, all things are possible to him that believeth. Who among you is there that feareth the Lord, and yet walketh in darkness, and hath no light? I ask thee in the name of Jesus, believest thou that his arm is not shortened at all? That he is still mighty to save? That he is the same yesterday, to-day, and for ever? That he hath now power on earth to forgive sins? Son, be of good cheer, thy sins are forgiven. God, for Christ's sake, hath forgiven thee. Receive this, not as the word of man, but as it is indeed, the word of God; and thou art justified freely through faith. Thou shalt be

sanctified also through faith which is in Jesus, and shalt set to thy seal, even thine, that God hath given unto us eternal life, and this life is in his Son.

6. Men and brethren, let me freely speak unto you : and suffer ye the word of exhortation, even from one the least esteemed in the church : your conscience bearing you witness in the Holy Ghost, that these things are so, if so be ye have tasted that the Lord is gracious. This is eternal life, to know the only true God, and Jesus Christ whom he hath sent.— This is experimental knowledge; and this alone is true Christianity. He is a Christian who hath received the Spirit of Christ. He is not a Christian, who hath not received him. Neither is it possible to have received him, and not know it. For (*John* xiv. 20.) at that day (when he cometh, saith our Lord) ye shall know, that I am in my Father, and you in me, and I in you. This is that Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him : for he dwells with you, and shall be in you.

7. The world cannot receive him, but utterly rejecteth the promise of the Father, contradicting and blaspheming. But every spirit which confesseth not this, is not of God. Yea, this is that spirit of antichrist, whereof ye have heard, that it should come into the world, and even now it is in the world. He is antichrist, whosoever denies the inspiration of the Holy Ghost, or that the indwelling Spirit of God is the common privilege of all believers, the blessing of the gospel, the unspeakable gift, the universal promise, the criterion of a real Christian.

8. It nothing helps them to say, “ We do not deny the assistance of God’s Spirit, but only this inspiration, this receiving the Holy Ghost, and being sensible of it. It is only this *feeling* of the Spirit, this being moved by the Spirit, or filled with it, which we deny to have any place in sound Religion.” But in only denying this, you deny the whole scriptures, the whole truth, and promise, and testimony of God.

9. Our own excellent Church knows nothing of this devilish distinction; but speaks plainly* of feeling the Spirit of Christ; of being† moved by the Holy Ghost; and knowing and ‡ feeling there is no other name than that of Jesus, whereby we can receive any salvation. She teaches us also to pray for the || inspiration of the Holy Spirit : yea, that we may be § filled with the Holy Ghost. Nay, and every Presbyter of hers professes to receive the Holy Ghost by the imposition of hands. Therefore to deny any of these, is, in effect, to renounce the Church of England, as well as the whole Christian revelation.

* Article 17. † Office of consecrating Priests. ‡ Visitation of the sick. || Collect before the holy communion. § Order of confirmation.

10. But the wisdom of God was always foolishness with men. No marvel then that the great mystery of the gospel should be now also hid from the wise and prudent, as well as in the days of old; that it should be almost universally denied, ridiculed, and exploded as mere frenzy; and all who dare avow it, still branded with the names of madmen and enthusiasts. This is that falling away which was to come, the general apostasy of all orders and degrees of men, which we even now find to have overspread the earth. Run to and fro in the streets of Jerusalem, and see if you can find a man; a man that loveth the Lord his God with all his heart, and serveth him with all his strength. How does our own land mourn (if we look no farther) under the overflowings of ungodliness? What villanies of every kind are committed day by day? Yea, too often with impunity, by those who sin with a high hand, and glory in their shame? Who can reckon up the oaths, curses, profaneness, blasphemies; the lying, the slandering, evil-speaking; the sabbath-breaking, gluttony, drunkenness, revenge; the whoredoms, adulteries, and various uncleanness; the frauds, injustice, oppression, extortion, which overspread our land as a flood?

11. And even among those who have kept themselves pure from those grosser abominations, how much anger and pride, and how much sloth and idleness, how much softness and effeminacy, how much luxury and self-indulgence, how much covetousness and ambition, how much thirst of praise, how much love of the world, how much fear of man is to be found? Mean while, how little of true religion? For where is he that loveth either God or his neighbour, as he hath given us commandment? On the one hand are those, who have not so much as the form of godliness: on the other, those who have the form only: there stands the open, there the painted sepulchre. So that in very deed, whosoever were earnestly to behold any public gathering together of the people, (I fear those in our churches are not to be excepted) might easily perceive, that the one part were Sadducees, and the other Pharisees; the one having almost as little concern about religion, as if there was no resurrection; neither angel nor spirit: and the other making it a mere lifeless form, a dull round of external performances, without either true faith, or the love of God, or joy in the Holy Ghost

12. Would to God I could except us of this place! Brethren, my heart's desire and prayer to God for you is, that you may be saved from this overflowing of ungodliness, and that here may its proud waves be stayed! But is it so indeed. God knoweth, yea, and our own conscience, it is not. We have not kept ourselves pure. Corrupt are we also, and abominable: and few are there that understand any more; few that worship

God in spirit and in truth. We too are a generation that set not our hearts aright, and whose spirit cleaveth not stedfastly unto God. He hath appointed us indeed, to be the salt of the earth: but if the salt hath lost its savour, it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

13. And shall I not visit for these things, saith the Lord; shall not my soul be avenged on such nation as this? Yea, we know not how soon he may say to the sword, "Sword, go through the land!" he hath given us a long space to repent. He lets us alone this year also. But he warns and awakens us by thunder. His judgments are abroad in the earth. And we have all reason to expect that heaviest of all, even that he should come unto us quickly, and remove our candlestick out of its place, except we repent and do the first works; unless we return to the principles of the Reformation, the truth and simplicity of the gospel. Perhaps we are now resisting the last effort of divine grace to save us. Perhaps we have well nigh filled the measure of our iniquities, by rejecting the counsel of God against ourselves, and casting out his messengers.

14. O God, in the midst of wrath, remember mercy! Be glorified in our reformation, not in our destruction! Let us bear the rod, and him that appointed it. Now, that thy judgments are abroad in the earth, let the inhabitants of the world learn righteousness.

15. My brethren, it is high time for us to awake out of sleep, before the great trumpet of the Lord be blown, and our land becomes a field of blood. O may we speedily see things that make for our peace, before they are hid from our eyes! "Turn thou us, O good Lord, and let thine anger cease from us. O Lord, look down from heaven, behold and visit this vine: and cause us to know the time of our visitation. Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful to our sins, for thy name's sake; and so will we not go back from thee. O let us live, and we shall call upon thy name. Turn us again, O Lord God of hosts, shew the light of thy countenance, and we shall be whole."

Now unto him that is able to do exceedingly abundantly above all that we can ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus, throughout all ages, world without end. *Amen.*

F I N I S.

* * * For farther instructions in the things which most highly concern every man, see *Baxter's Call to the Unconverted*; which may be had of almost every Bookseller in the kingdom. Price one shilling bound.

